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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Hindu Theory of Social Evolution.

Arya Samaj in East Africa.

The Problem of Unemployment in India.

Full contents inside cover.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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THE HINDU THEORY OF SOCIAL EVOLUTION

However strange it may appear, yet it is true that the main stages of social evolution described in some of the Puranas are almost similar to those propounded with a wealth of detail by modern evolutionists. From the accounts of the social evolutionary process preserved in Hindu books, several points of striking importance are summarized below :—

The Hindu idea of evolution is, contrary to that of the present age, not of continuous-becoming and development, rather it partakes of the cyclic evolution and involution, that is, of a gradual onward movement, static condition and a decline followed by the same cycle of progress, rest and degress *ad infinitum*.

According to this doctrine, all the changes, both upward and downward, through which humanity does pass, take place in stated periods in every cycle of creation. The whole duration of the evolved world witnesses the periodic recurrence of many four-aged cycles of human evolution or unfoldment of the economic life and of a slow, yet concomitant process of deterioration in moral and spiritual aspects.

There are many such revolutions of progress and degress or cycles of civilization in one creation, that is to say, in the entire evolved existence of this planet. Each one of these evolutions assumes the form of a parabola, for the course of the process of progress and degress of mankind can be represented to resemble the curve which a projectile theoretically describes. According to Hindu Chronology whose basic principles are quite unintelligible as yet, evolutions and dissolutions continually succeed one another without a break or lapse till the dissolution of the cosmos itself. One evolution covering a period of 4, 320, 000 years represents one and only one revolution, cycle, parabola of civilization. *Such a parabola affects mankind as a whole and not a particular section of humanity. That is to say, at any specific time all races inhabiting this globe are either on the ascending curve of the parabola, or on the flat summit of rest or on the descent.*

No separate cycles or parabolas have deen recognized for the various races. This is manifestly wrong. Even now we have various peoples living in all the stages of evolution. *There is no synchronism in progress and degress in the case of all races.*

It is really strange that the Hindu philosopher recognizing the co-existence of barbarians, Mlechhas, etc., with the civilized Aryans, could postulate all-embracing and uniform stages of civilization throughout this world. The whole mankind could not be in the iron or golden age. Portions of humanity might be in the Treta, others in the Dwapara and still others in the Kaliyuga But this diversity at any one period has not been, so far as I am aware, admitted by the Hindu philosophers. Every recurring cycle or parabola is divided into four periods, the first of which is called the Satya Yuga covering $4 \times 432,000$ equal to 1, 728,000 years of human reckoning, according to their hypothesis.

In this age men and women are not swayed by carnal desires, envy, malice, or anger. *They have no institutions*

of property, government or even of marriage. It is this period which has been called the Golden Age of human existence on this planet. The infancy of the human race, characterized by the above-mentioned attributes, can appropriately be called golden. The preceding moral qualities attributed to the primitive man are the immemorial and innate inheritance of every infant, and to a large extent, of the unregenerated man, still living in a state of nature. The other characteristics are equally existent in both the cases cited above. Hence it appears that the evolution of an individual man and of mankind as a whole, so far as the first stage is concerned, is considered identical by Hindu philosophers.*

The Second period extending to 3 × 432, 000, equal to 1 296, 000 years, is called the Treta Yuga. During this age too, humanity lives in the natural state, but carnal desires, envy, anger, etc., make their appearance and gradually extend their sway over the minds of the people. *The institution of property in trees and their fruits and primitive places of residence develops.* The same characteristics are universally observable in our children who show an acute sense of exclusive ownership in their sweets, dolls and other playthings. The same is true of the uncivilized negroes of Africa.†

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* *Cf.* Hesiod's account of the Golden Race of men. All good things were theirs, and the grain-harvest was yielded by bountiful Earth of her own accord abundantly, ungrudgingly while they, in peace and goodwill, lived upon their lands with good things in abundance. (Greek Historical Thought p. 141.)

† Hesiod has spoken of a Race of Silver, a race not like unto the Golden either in body or mind. They could not refrain from baneful outrage upon one another, and they would not serve the immortals or make sacrifice upon the holy altars of the blessed Gods after the lawful manner of men in all their dwelling-places. (Greek H. Thought. Page. 142.)

In the third period of 2 × 432,000 equal to 864,000 years, mutual strife ensues by reason of the excessive development of passion, selfishness and covetousness. The woeful consequence of this universal struggle is a complete destruction of roots and fruits. *In this awful distress the warring humanity, through the grace of God, comes to possess kings, laws, political organizations* to protect them, as well as seventeeen kinds of forest trees and fourteen sorts of domestic plants to be raised by cultivation. Progress in the art of cultivation is followed by a slow development of other arts and thus mankind is set on the path of civilization. This stage of human progress is also visible in individual development when our doll-houses and other playthings are thrown away to tackle with the hard realities of a competitive world, when a boy begins to master the elements of arts and sciences, and then proceeds to comprehend the intricacies of the various branches of learning.*

The fourth and the last period extending to 432,000 years, is known as the Kali Yuga. In this age the development of the human race reaches its climax, and yet the seeds of decadence are sown broadcast during the same period.†

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* The Race of Bronze has been thus described by Hesiod. Their delight was in the grievous deeds of Ares and the trespasses of pride. No bread ever passed their lips, but their hearts in their breasts were strong as adamant, and none might approach them. Great was their strength and unconquerable were the arms which grew from their shoulders upon their stalwart frames. Of bronze were their arms, of bronze their houses, and with bronze they tilled the land. (G. H. Thought. P. 142.)

† The life of the Race of Iron is thus depicted by Hesiod. Never by day shall they rest from travail and sorrow, and never by night from the hand of the spoiler; and cruel are the cares which the Gods shall give them. (G. H. T. Page. 143.)

Moral deterioration and material progress are, according to the Hindu conception of the four ages, co-related to each other in inverse ratio. Moreover there is the ever-present paradox that unfoldment in material civilization is declared to be identical with "sin." In the first stage virtue alone exists, the synchronic presence of sin is not recognised. In the second age, virtue and sin are found in the proportion of three to one, but in the third or Dwapara period, virtue and vice are represented as equally balanced, then three-fourths of virtue disappears and sin replaces it in the same proportion, therefore the fourth age is the Black or the Terrible one on account of the suppression of virtue and the sovereignty of sin. It is for this reason that the first age is called the golden and the last age the iron one.*

Call them by whatever name you choose, this much is certain that the Hindu philosophers have propounded the concomitant presence of both, and the progressive evolution or development of material arts, sciences, comforts, culture, civilization. It is doubtful whether we can call the primitive virtues as moral, for in the light of to-day's philosophy we should rather name them as Unmoral—neither moral nor immoral—yet it can not be denied that the rocky principle of progressive unfoldment of what is now named culture, has been clearly worked out in Hindu Shastras.

These, in brief, are the main points; the details undoubtedly and naturally differ in several works. The Vishnu, Adi, Markandeya and Vayu Puranas deal with this subject each succeeding Purana more fully than the preceding one. The views of Markandeya can be taken as typical of all others, hence we reproduce below a summary from this Purana :—

"This creation of the human race is similar to that which Prajapati formerly produced. Sprung of this lineage they worshipped this world, and then *paid homage to rivers, lakes,*

*1. Manu Smriti, I, 81-86.

seas and mountains; they lived wholly without habitations; their actions were wholly unswayed by love; their minds were always joyful, there was neither heat nor cold in excess: water was exquisite; there was an easy attainment of many a delight. Devoid of desire and hatred they lived amicably with each other; all were equal in form and length of life, without inferiority or superiority. Everywhere the earth was entirely blessed with good fortune.

"At the beginning of the Treta age the people got their subsistence from those Kalpa trees. Afterwards in course of time passion sprung up suddenly among them.

Then those trees were called houses by them.

Afterwards in course of time those people grew covetous; their minds being filled with selfishness they fenced the trees round and those trees perished by reason of wrong conduct on their part.

Then for the sake of combination and resistence they made towns for the first time; they resorted to fortresses in inaccessible deserts and wastes, in mountains and caves; also they industriously *constructed with their own fingers* artificial forts on trees, on mountains and in water."

It is obvious from the above description that primitive man had no instruments of any kind, therefore houses or rather places of refuge had to be constructed with their fingers. The whole account seems to be a faint reminiscence of some far distant past. The author seems to confound their arboreal and mountanous residences with forts. In one way every residence was a fort, because in that universal strife of man against man, every group had to defend itself as best it could against its aggressive intruders.

The Purana then clearly points out that houses were built in imitation of trees. "As trees were their first kind of houses, with a remembrance of all that, those people built their houses. As some branches of a tree go in one direction, and others go in another direction and some rise

upwards and some bend downwards, even so they fashioned the branches in their houses. *These branches became rooms of the houses built by these people.*

These people ruined the Kalpa trees by their strife. Then suffering from thirst and hunger, they began to ponder on their means of livelihood.

APPEARANCE OF TREES.

In course of time plants of fourteen kinds came into existence. Trees and shrubs bearing flowers and fruits in their proper seasons were produced. This manifestation of vegetation took place first in the Treta Age. It was on such trees that the people lived in that period.

Then lapsing into strange passion and covetousness, those people took possession of rivers and fields, mountains, and trees, and shrubs *in their own right, even according to might.*

Through their sin and strife those plants perished before their very eyes, and the people fell into still further confusion. Suffering from hunger on account of the destruction of the means of living, they resorted to Brahma for giving them once more some edible things to sustain their life. Through His beneficence, seventeen kinds of cereals came into existence. *They were to ripen after ploughing.*

The adorable Lord also devised means of livelihood for the advancement of the people as well as for the perfection of the hands which can be attained by doing manual work.

Following these means, the Lord established bounds for them according to justice and their qualifications, also the laws of the four castes of Brahmins, Kshatriyas, Vaishyas, and Shudras and the four divisions of life, as those of a student, householder, anchorite, and an ascetic. In other words, the seeds of an organized political and social life were laid when man had passed through ages of anarchy, chaos, confusion, strife and suffering.

It will be wearisome to repeat the same accounts from other works, because there is no difference in the main principles. These are not the stray thoughts of a philosopher or an historian, *their existence in so many Puranas decidedly proves their general acceptance among the people of those ancient times.* One more passage will adequately represent the mind of the Hindu philosophers.

The Adi Brahma Purana* thus speculates upon the rise of the state and the evolution of human society. We are told that at some early time there were no villages and towns on account of the uneven character of the land. Agriculture, cattle-rearing, commerce, manufactures, truth, untruth, avarice, selfishness, and jealousy all these had their beginning in the time of Prithu. This king settled inhabitants in districts which had been cleared and made even. We have heard that the people in those days, in the Prithuvian period, won their food, even roots and fruits after a good deal of trouble. Hence Prithu introduced agriculture and raised crops. It is through the continuance of the art introduced by the King, we are told, that the people up to this day have recourse to agriculture for their food. This earth was called Prithvi "the evenly spread" after the name of that king. It was he, again, who ornamented it with villages and towns.

In those ancient days the institutions of family and marriage did not exist. Bhisma goes so far as to say that there was no institution of marriage before the Kali age. Sexual intercourse without family life began in the Dwapara Age. 'In the Kali Age men began to marry and live in pairs.'†

Now there cannot be the least doubt that the Hindu philosophers were almost unanimous in recognizing and

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* Chap. IV. pp. 107-113, 140-141.

† Shanti P. 207. 38-40.

propounding the great principle of the gradual evolution of mankind to a better, happier and more cultured social and economic life.

These ideas were prominent even in the fourth century before Christ when Megasthenes recorded them in his description of India. Again, H. Tsang after the lapse of some 850 years confirmed the same account in his books. These two testimonies of foreign historians are highly significant, and hence we reproduce them below *ad Verbatum.*

"The (Indian) *legends* further inform us that in primitive times the inhabitants subsisted on such fruits as the earth yielded spontaneously and were *clothed with the skins of the beasts* found in the country, as was the case with the Greeks; in like manner as with them, *the arts and other axpliances, which improve human life, were gradually invented.*

When the people of the country were still living in villages, Dionisius made his appearance. He taught them the way to make vine, as well as other arts conducive to human well-being. He was besides, the founder of large(2) cities, which he formed by removing the villages to convenient sites, while he also showed the people how to worship the (3) deity and introduced (4) laws and courts of (5) justice. *

Now see how H. Tsang has summarized the views of the Hindus on the Evolution of the State and Society :—

"In old times at the beginning of Kalpa (Creation) when things first began, they (people) inhabited dens and caves of the desert. There was no knowledge of dwelling houses. After this a Devi (*divine woman*) descending in consequence of her previous conduct, was located amongst them. She brought forth four sons, who divided between

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* Mc Crindle's Ancient India, pp. 35—38.

them the Government of JAMBUDVIPA (or Asia.) Each took possession of a district, founded a capital, built towns and marked out the limits of the frontiers.'"*

In the account of the colonization of Ceylon by the Indo-Aryans, H. Tsang expresses himself thus on this subject :—

"His sons and grandsons becoming numerous, they proceeded *to elect a king and ministers and to divide the people into classes.* They then built a city and erected towns and seized on the territory by force.†

It is really strange to see that Plato too, like the Hindu philosophers, though recognizing that primitive men were ruder, more ignorant of the arts generally and inferior to those who lived before the deluge, pronounces them to be better men, men simpler, more manly, more temperate and altogether more just. He argues their superiority in these words :—

"And the community which has neither poverty nor riches will always have the noblest principles ; in it there is no insolence or injustice, nor, again, are there any contentions, or enjoyings. And therefore they were good."‡

Plato in Politicus has adhered to his doctrine of degeneration and the Hindu theory of cyclic evolution. When God was shepherd, there was no state and no ownership of women and children. All human beings came into life again out of the Earth, without any recollection of their previous experience. All the historical conditions of life were absent, while on the other hand they enjoyed fruits in abundance from trees and other plants, which were not the product of cultivation, but were raised spontaneously by the Earth herself. For the most part they camped in the open without clothes or bedding, the climate having been tempered so as to do them no injury, and they found soft couches in the grass which was produced by the Earth

* Vol. II, p. 92. † Vol. II, p. 240. ‡ Laws, III.

in abundance. So long as the universe enjoyed the co-operation of the Helmsman in breeding its living creatures, it implanted in them only trifling defects with a predominance of good; and when it parts company with him, it always performs its functions best during the phase least far removed from its release. As time goes on, however, and forgetfulness invades it, the malady of its original disharmony begins to gain the upper hand, until in the final phase it breaks out openly. Then the Universe receives into its composition only a trifling element of good and so predominant an admixture of the opposite that it becomes in danger of involving itself and all things therein in a common destruction. At this point, God, who had originally set it in order, perceives the straits into which the Universe has fallen and anxious lest it may break up under the tempestuous blows of confusion and may founder in the fathomless gulf where all things are incommensurable—he again assumes control of its rudder, reverses the tendencies towards sickness and dissolution which had asserted themselves in the previous period when the Universe had been left to itself, sets it in order, corrects that which was amiss, and endows the Universe with immortality and eternal youth..... When Mankind had been deprived of the care of the Spirit who had been our shepherd, the majority of wild beasts that were fierce by nature turned savage, while Man himself became weak and defenceless. In consequence he was harried by the wild beasts, and in this first phase he was destitute of all equipment and resource, since his spontaneous food-supply had failed before he had been taught, by the stress of necessity, to provide for himself. For all these reasons, Man found himself in the direst straits. (Greek Historical Thought. pages 147, 148, 149.)

We read a great deal about the four ages of the world in the ancient books of the Hindus, Egyptians, Jews, Persians, Greeks and Romans. This universal belief ought to be taken

as a reminiscence of what actu ally ha ppened in the past. Everywhere the order of these ages, whether known by Gold, Silver, Copper and Iron or any other names, is based on the idea of progressive degradation in virtue and proportional progress in Culture, as the ponderous wheel of time has rolled on and on. The accounts of primitive humanity handed down to us in Hindu books written more than two thousand years ago, conform to the researches of modern anthropologists in main outlines. It will have been seen that the Hindus are not indebted to the Greek mind for the origination and development of the theory of Social Evolution. Lucretius, the bold propounder of this hypothesis was born in 99 B. C. which is several centuries later than the period when the Hindus had developed the doctrine. It is not Lucretius who should be called the precursor of Darwin and Spencer, but the credit belongs to Hindu philosophers. It has been shown that according to the Hindu ideas, the arts of life have slowly developed, in fact so gradually that more than three million years were spent by primitive man in roaming about the wood and living at the mercy of callous nature, before he could devise some crude instruments for clearing and cultivating the ground. Since then man has been developing his various faculties, improving his opportunities of subduing nature and unfolding those powers which ensure comfort, culture and civilization.

The progress in arts and science was slow in the Dwapar Age, but the speed of progress was accelerated in the Kali Age. Man's energy, intellect and inventive spirit remained locked up for about four million years. These were let loose in the Kali age and there must be supposed to be going on a progressive acceleration in the rate of human progress with the passing of Kali age. On this hypothesis, we always build and improve upon the achievements of our ancestors. Then these achievements form therocky foundation of our structure and consequently we can take just pride in the civilization

of our forefathers. But it must be evident that the last word in any science and art could not be said by them. The accumulated knowledge of all the past generations and the wonderful means possessed by us for the ramification and infiltration of every old and new fact throughout the length and breadth of the planet, the liberation of the intellectual and physical energies of every man and woman from all kinds of political, social, ecclesiastical bondage, all these have placed most powerful engines of progress in our hands. I should be pardoned for saying a bitter truth. To me it appears that the Hindu society is suffering more and more from intellectual atrophy which, in a short time, will become paralysis of the brain. The ancient Rishis advised men to search after truth and boldly proclaimed the same, and what is more, to make Tarka or logic, their guiding sage.

Remember the fact that the Rishis spoke of the truth as I and you see it, not as this or that saint realized it or as Gautama or Kanada saw it. No doubt, strong light has, in ancient India, been thrown upon many problems of life and death, and our ancestors made wonderful discoveries in many fields of human activity. Still it does not follow that we cannot improve upon their achievements in the regions of science, art, religion, thought and philosophy. We can and must add to the intellectual wealth of our forefathers, If we are satisfied to live upon the inherited patrimony, fame and prestige of our hoary ancestors, we shall soon be bankrupts. Our intellectual bankruptcy like the age-long intellectual sterility of the Hindu Society, will mean senility decay, death. We must throw off the spirit of intellectual passivity, inactivity, bondage. We must welcome all kinds of bona fide opinions on the Vedas, Brahmanas, and shastras. Then and only then we will strike at the root of hypocrisy, intellectual slavery and draw men of intellect for research work. The signs of astrophy and inanition will then give way to those of full-grown life and vigour, and in the time

to come the Hindu and Moslem communities may again be at the climax of evolution.

THE VOICE OF RELIGION.

BE VITAL !

By T. L. Vaswani.

An ancient Vedic prayer sings of God as "Atmada" and "Balada." Both are needed,—illumination of the "atman" and *bala* or strength. God is worshipped as "Balada," the Giver of Strength. Ancient India worshipped "Shakti." India has suffered since the day her "shakti" declined. I believe profoundly in the spiritual values of life. But we are apt to forget that the "physical" has a spiritual value. Don't despise the physical, the material, the natural. Don't neglect the body. Your bobies are meant to be Temples of the Spirit. Haven't you heard a musician play upon a musical instrument? Give him a broken instrument; his music will suffer. The musician is the "atman," he will find it difficult to beat rich strong music out of a broken body. Take care of the body for the sake of the soul.

Two generations ago the Sindhis were strong. An English observer visiting Sind on the eve of the British conquest spoke admiringly of the "stout" Sindhies! Look at the pale-faced young men today! Their weak state may be traced to several causes. There is the examination worry. After the examination, there is struggle for livelihood; the economic problem is pressing; and Sindhi diet is not correct. But the two main causes are :—(1) lack of "brahmacharya" and (2) lack of love for games. Early marriages are the very death of "brahmacharya"; and they are a potent cause of infant mortality. Children born of early marriages are weak. A strong movement must be organised to prevent early marriages. Whatever weakens, enfeebles, devitalises is anti-spiritual. The call of the spirit is "Shakti" more "Shakti." In his book "Awakened

India," Ramsay MacDonald expresses the tragedy of modern India in 3 words :—" Emasculation of manhood." I have spoken often of " atmashakti." But don't forget that "atmshakti" does not belong to the weak. The "atmashakti" of this Ancient Land lies imprisoned today, for manhood has been suppressed. You must be men first before you would enter the kingdom of the Gods. Religion is manhood.

Every nation that is vital emphasises manly qualities, and in every country that is alive young men love games. The Englishman's love for sports is a fact well-known. German students love military drill and mountain climbing. In Japan young men love gymnastics, military drill and " Ji-Jitsu." In Japan none may be appointed school master who has not also passed a test in physical culture. In Japan boys are encouraged to walk long distances, even in winter snow to and from school.

Today India's students and young men wish to be "comfortable"! One sin have we comitted long. It is the sin of softness. " Tapasya " was the ancient watchword. Self-indulgence is the ideal of so many today.

Patanjali in his Yoga Sutras makes it abundantly clear that the secret of Yoga is not for him who does not strive to keep his body pure and healthy. Be vital,—is the voice of religion.

Four things let me ask you to note if you would be vital. (1) " *Simplicity* "—Be simple in diet and dress. To be simple is to be strong. (2) *Brahmacharya.* The pure in heart will build up a mighty India. (3) *Physical Culture*—Tapas of the body, its training and strengthening are essential to advance,—individual, social, national. I ask you to train yourselves in the School of Hardness. I ask you to revive Indian games and breathing exercises. (4) *Remember Sri Rama.* He an avtara of " Shakti " ! Him we have forgotten. In other lands they celebrate with enthusiasm the days of their Heroes. I ask you to remember Sri Rama. Celebrate

Sri Rama's Day with enthusiasm in towns and villages. A short biography of Rama written in Hindi and other vernaculars should be prepared and introduced as text book in our schools so that every Indian boy and girl may understand the meaning and message of the life and work of the great Hero of our History. Not many today remember Sri Rama. Rich treasures of the past are with you ; but oh ! you have not with you the key. You say you are proud of the Rishis ; are the Rishis proud of you ? You have forgotten them and the Mighty Ones—the Heroes of your History. You have turned away from Sri Rama's message; Be simple; be strong ; be men ; be sons and daughters of "Shakti." And in this ancient land Sri Rama will be reborn to make India again a leader of the Nations, a Servant of Humanity.

THE LURE OF THE CROSS.

An inquiry into the claims of Christianity by S. Haldar Member R. P. Association Pp. xviii+ii+434. Published by the Maha-Bodhi Society, Calcutta.

(SHRIYUT MAHESH CHANDRA GHOSH.)

Jesus once said to his disciples—

"I came not to send peace but a sword."

This is the text which it is the object of our author to illustrate in this book and he has illustrated it brilliantly.

The book is replete with quotations which are pertinent, effective and interesting.

There are 28 Chapters in the book besides a Preface.

The passages quoted below will give an idea of the contents of the book.

In the preface we find the following:—

"They [*i. e.* Christian-Missionaries] compare superstitions of the Orient with the rationalism of the Occident, while they ignore the rationalism of the Orient and suppress the superstitions of the Occident. They compare the thoughts and activities of the higher intellectual economic grades of the

Occident with those of the illiterates and paupers and half-fed masses of the Orient (The *Futurism of Young Asia* by Benoy K. Sarkar).

In the first chapter the author says that in sending out his twelve apostles to preach his gospel Jesus commanded them to confine their work to Jews and to leave Gentiles and Samaritans severely alone (Matthew X, 5). He moreover directed that those who did not wish that he should reign over them were to be brought and slain before him. (Luke XIX. 27.)

In the second chapter our author quotes the following passages from Dr. Josiah Oldfield :—

"To get funds for missionary work, it is necessary now-a-days to use startling colours and lay them on thickly with the result that to the English audiences, missionaries frequently paint Indian life in absolutely false colours."

The heading of the third chapter is "*Some opinions about Missions.*" We quote the following from this chapter :—

"Orientals feel that the physical compulsion and spiritual influence cannot be successfully yoked together,—that what has come to be known as the '*Gospel and Gunboat*' policy is a contradiction in terms. So China pays blood-money at regular intervals and is learning more and more each year the value of what we call Christianity." ('*Things Japanese*' by Professor Chamberlain, Tokio.)

From the fifth chapter we quote the following :—

"Addressing his twelve Apostles, God the Son said—"Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables that seeing they may see and not percieve: and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them, (Mark. IV. 11, 12.)

In the sixth chapter, our author quotes the following :—

"No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold-blooded atrocities of cruelty as the

warriors of the Church of Christ." (Milman's History of Latin Christianity.)

Again we find the following:—

"The Christian Church denies salavation to a person beyond the pale even though he should lead a spotless life and bear an unblemished character. According to No. 18 of the Twenty-nine articles of Faith :—"They also are to be held accursed that presume to say that every man shall be saved by the Law or Sect which he professeth..... For Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."

In the seventh Chapter (*Christian Ethics*) we find the following :—

"The whole history of christendom since the torture of Hypatia in 315 is associated with the tortures of heretics. Flagellation and other forms of self-torture have always been favoured by religion as methods of discipline or as proofs of religious fervour." (Mrs. Bonner.)

On page 69, our author has quoted some passages attributing immorality and cruelty to the God of the Bible and to Jesus.

Mr. Harvey (the American Ambassador in London) said that the Decalogue does not recognise the claims of women and that either it should be revised or a special Decalogue should be constructed for the exclusive guidance of women. (pp. 74—75.)

In the eighth chapter (*Acid test*), our auther quotes the following passages:-

"The Christians of Palestine were in morals, in character, in habits, the most licentious, the most treacherous, the most ferocious of mankind," (Milman).

"The moral condition of Europe was signally illustrated when syphilis was introduced from the West Indies by the companions of Columbus. It spread with wonderful rapidity; all ranks of persons from Holy Father Leo X to the beggar by the wayside contracting the shameful disease" (Drapers' *Conflict between Science and Religion.*)

In the tenth chapter (*Christianity and Progress*), our author quotes;—

"Hundreds of years after the Chinese discoverd that the earth was a sphere and determined the angle of its axis to the ecliptic, we were burning people at the stake for re-discovering the same great truths" (Hiram Maxim).

"Mr William Archer states: "Christianity has fought tooth and nail, with gag and halter, against every advance of civilization" P. 109.

In the eleventh chapter (*Crab-like Progression*), our author says:-

"Mr Goham points out that for a long time Copernicus dared not publish the truth about the solar system, and seventy years after his death his book was formally condemned by the Roman Curia and put into the *Index-expurgatorius* the accuracy of which was guranteed by papal bull. The Protestants imitated the papists. Luther spoke of Copernicus as "an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament. The fool wishes to reverse the entire science of astronomy. But sacred history tells us that Joshua commanded the sun to stand still, not the earth." P 111.

"From a very early date the professors of Chemistry and Physics, of Astronomy and Medicine felt the burden of ecclesiastical displeasure. Little more than a century ago, Vaccination was denounced, not as ineffective but as wicked, while some now living can remember what was said about the use of anæsthetics. Geology, that still useful science, was always regarded with disfavour" (Canon Bonney).

In the concluding paragraph our author writes:-—

Great pioneers in the field of science and philosophy do not at the present day, in spite of their contempt for religion, meet the dreadful fate of Giordano Bruno, or undergo the terrible experience which Roger Bacon, Copernicus, Galileo, and many other good and great men went through in the past under the benign auspices of religion; but even in modern England, orthodoxy has strongly withheld honours and titles

of rank from men like John Stuart Mill, Charles Darwin, John Tyndal, Herbert Spencer and Thomas Huxley who have conferred undying glory on their country" PP 117-118.

In the twelfth chapter our author says;—

"Vesalius, the founder of modern anatomy was hounded by the Church and fled for his life. He fell into the clutches of the Church and was condemned to death by the Inquisition but the sentence was commuted by the King of Spain into a pilgrimage to the Holy Sepulchre". PP 121-122.

"The use of chloroform in accouchment cases was violently opposed by the clergy"..."It was not until Queen Victoria had herself taken chloroform during confinement that the clamour of a section of the clergy began to give way before the voice of wisdom and experience" PP 122-123

Our author says that classical learning, the liberty of the press, democracy, and libery—were violently opposed by the clergy (PP 123-128)

In the thirteenth chapter, our author quotes:—

"Thou shalt not suffer a witch to live" (Ex XXII. 18) He then writes:—

Upon this text and by its authority, and on the inexorable principle that the Bible can do no wrong, thonsands of old, feeble and perfectly innocent women were tortured and put to death. The Pope in 1484 encouraged the Inquisition to take action. Later the Protestants were equally alert. It is estimated that 300,000 persons were put to death as witches in 200 years. John Wesley, the founder of Methodism who was a believer in evils, nailed his faith to witchcraft. "The giving up of witchcraft is in effect, giving up the Bible", he said relying on Exodus XXII. 18" P 136.

Non-observance of Sabbath, the eating of meat on Friday, relic worship and belief in supernatural beings—all these were born of superstition (vide PP 137-142)

In the fourteenth chapter, our author says:—

"Chrysostom, one of the greatest of the Greek Fathers, lays down the following principle of conduct in his work "*On*

the Priesthood." "We may find the use of deceit to be great and needful, not only in war but also in peace and not in the affairs of state only but also at home -by the husband towards the wife, and by the wife towards her husband, and by the father towards the son, and by friend towards friend, and by children towards a father." p. 148.

In the seventeenth chapter our author quotes the following passage from Dr.Preserved Smith's "*Age of the Reformation*" (1895).

"Let no one speak of the condition of the times and in temperate zeal, as if the Church needs excuses. O blessed flames of those pyres by which a very few crafty and insignificant persons were taken away that hundreds of phalanxes of souls should be saved from the jaws of error and eternal damnation" (Quoted in the book by Dr. Smith). p. 179.

In the eighteenth chapter, Mr. Haldar quotes the following passage from the *Constructive Quarterly*:—

"The manner in which Christian nations often deal with non-Christian people is a disgrace to the Christian name. When the history of our time is written, 'there will be no more stained or damning pages than those which tell the story of how the Christian nations dealt with Africa and Asia." (Jefferson). p. I98.

In the same Chapter the author quotes from Sydney Low (*The Fortnightly*).

"The conduct of the most Christian powers during the past few years has borne a striking resemblance to that of robber bands descending upon an unarmed and helpless population of peasants. So far from respecting the rights of other nations, they have exhibited the most complete and cynical disregard for them. They have in fact asserted the claim of the strong to prey upon the weak, and the utter impotence of all ethical considerations in the face of armed force with a crude nakedness which few Eastern military conquerors could well have surpassed." pp. 198—I99.

Again in the same Chapter we find the following quoted—

"It is absolutely and literally true that during the first half century of Australian colonization most of the aborigines were either shot down, deliberately poisoned or fell victims to the drinks and diseases introduced by the Christian and civilising whites." (Hogan in the *Times*, March, 1904).

Again "Taking the white man in his religious aspect and considering Judaism and Christianity together, as historically and theologically they must be, it may be said of the white man that he first went out to murder, to pillage and conqner in the name of God. He alone has organised that into a formal technic." (Peffer in the *Century Magazine*) p. 203.

In the nineteenth dhapter he quotes the following from A. de Quatrefages' *Human Species*:—

Fundamentally the white, even when civilised, from the moral point of view is scarcely better than the negro and too often by his conduct in the midst of inferior races has justified the argument opposed by a Malgache to a missionary:—Your soldiers seduce our women, you come to rob us of our land, pillage the country and make war against us; and you wish to force your God upon us, saying that He forbids robbery, pillage and war! Go; you are white upon one side and black upon another." Such is the criticism of a savage. The following is that of a European, M. Rose, giving his opinion of his own countrymen—'The people are simple and confiding when we arrive, perfidious when we leave them. Once sober, brave and honest, we make them lazy and finally thieves. After having inoculated them with our view, we employ those vices as an argument for their destruction.' However severe these conclusions may appear they are unfortunately true and the history of the relations of Europeans with the populations they have encountered in America at the Cape and in Oceania justify them only too fully." P. 220.

In chapter, XX, (*More proofs of Failure*) our author writes:—

"A native convert is relegated to a back seat in a church attended by white men and when he dies he is buried apart from dead white men" P. 249.

On pages 343-344 we find the following quoted :—

"Perhaps the most serious stigma attaching to missionary work in China arises from the fact that the consent of China has been given to it, as to all other forms of foreign intercourse solely under compulsion of superior force and that some of the rights and privileges which it enjoys have been extracted by diplomatic proceedings and savour even of dishonourable practice." (The Times, Nov. 15th, 1901.)

"*The dishonourable practice*" alluded to above is the following (quoted from Gorst's '*China*").

The missionaries.....carry on their propaganda with an almost reckless disregard of international consequences. They risk the cause of civilization and the fact cannot be overlooked that the manner in which the missionaries have been smuggled into the country against the will of the people and the injudicious methods by which they have sought to establish their religion are mainly responsible for the anti-foreign feeling which is subversive of our interests in the Far East. The presence of the missionaries in the interior of China is due to a trick which reflects little credit on its perpetrator and although the latter was not an Englishman, we cannot deny having availed ourselves of the opportunity to profit by a dishonest action.....After the burning of the Summer Palace, the treaty of 1858 was ratified and supplemented by additional articles. It was on this occasion that a French missionary, who had been deputed to act as interpreter, introduced into the Chinese text a clause of his own which ran as follows:—

"*It is in addition, permitted to French missionaries to rent and purchase land in all the provinces and to erect buildings thereon at pleasure.*"

"This barefaced forgery was not discovered by the Chinese until it was practically too late to utter an effective protest. It is stated by Lord Curzon (*Problems in the Far East*, p. 295) that "the British Government professed its readiness to retire from a position which had no solid or legitimate foundation" but the fact remains that when the French insisted upon the

rights they had acquired by fraud we quietly participated in their privileges, as we were politically entitled to do by the favoured-nation clause. The consequence is, that the foreign missions of late years have practically been forced upon the Chinese at the point of the bayonet; and their continued presence in the interior is a perpetual reminder to the natives of the humiliations inflicted on the Son of Heaven by the Foreign barbarians of Peking" P. 173-175.

The heading of the last chapter is "*Disenchantment.*" Here our author says:-

"To seek for tolerance in Christianity is to milk the ram. Martin Luther, the founder of the Reformed Church which is supposed to be an improvement on the old Roman Church, has served as an excellent preceptor and guide to Protestants. In the opinion of this great Reformer, Aristotle, the most famous of all the Greek philosophers and the founder of the Peripatetic school which had great influence upon the expansion of thought in Europe was "truly devil, a horrid calumniator, a prince of darkness, a real Apollyon, a beast, a most horrid impostor of mankind, one in whom there is scarcely any philosophy, a public and professional liar, a goat, a complete epicure, this twice execrable Aristotle". This profound teacher of Protestant Europe, as a votary of Ignorace, denounced Reason as "the bride of the devil, a prostitute, the chief prostitute of the devil, a lousy, filthy, disgusting prosti tute that ought to be trampled on and destroyed, both she and her companion Wisdom" P 408.

The following is also quoted:—

"Christianity has brooded like a nightmare over Europe and only in so far as men have cast off its spell have they succeeded in making the world a tolerable place to live in" P. 400 (quoted from Archer.)

These quotations will give a fair idea of what Christianity has done and is still doing.

The book is recommended to our countrymen.

ARYA SAMAJ IN EAST AFRICA.

Ever since I came back from East Africa I have been thinking of delivering a lecture or two on the condition and progress of the Arya Samaj in those parts. Considerations of health have, however, prevented me so far from executing that idea. Lest the subject should become stale I am committing a few prominent features of the work of the Arya Samaj in East Africa to writing. Pandit Budhadeva Vidyalankar who left in July last for East African shores may be expected to supplement this account with up-to-date details.

When speaking of colonies we should remember that the stuff that has gone there from all countries, European and Asiatic, is not at any rate of the best. The first to yield to the temptation to leave the shores of their mother-country are mostly people who find it hard to earn a decent living in the land that has given them birth. All praise to them for their love of adventure and romance, very few among them represent in their character the most praiseworthy moral traits of the nation to which they belong. The majority typify in them the dark side of the picture. Somehow, it is ethical conservatism in which all virtues generally tend to centre. And those that venture on a voyage abroad are of nature the least conservative. In a strange land, where there are ties neither of love nor of hate, the restraints of society which are the main factor in the maintenance of virtue and morality in individuals are missing. One is free to live as he will and do what he lists. A fellow-passanger on board the *Karagola* by which I was sailing originally for Mombasa told me that it was only recently that teetotalers and vegetarians could be met with among the fashionable section of travellers to foreign shores. That line of steamers especially which plies its trade between India and Eastern and Southern Africa was marked by the absence of passengers who should care for any moral principles. Of late, however, when foreign travel has become a common everyday occurrence and the economical conditions in India are becoming more and more

stringent, men of education and standing have for themselves made a footing in a foreign land, have invited their relatives and secured them a foothold, thus laying seeds of a brotherhood which makes for love and fellow-feeling. In the absence of regard for elders and kinsmen, whose love and respect one values most, a man of ordinary moral calibre has every chance of getting morally lax

Such was the state of things when foundations were laid of the Church of the Vedas in some of the important centres of Eastern Africa. The Arya Samajes at Nairobi, Mombasa and Zanzibar are some of the oldest Arya organizations. The Arya Samaj at Nairobi owns today a temple which may in its magnificence stand comparison with any in India. It has a large membership and is conducting a girl school, a reading room, a youngmen's Arya association and a Ladies' Arya Samaj. A short while ago it had opened a night school for the natives. Adverse circumstances, however, first thinned the attendance, which at one time had arisen to the high figure of three hundred, and then closed down the institution. As a result of the venture stray Negro lads may even now be met with here and there who will accost you with folded hands and shout Namaste.

The Arya Samajes at Zanzibar and Daressalam owe their inception to Karsan Dwarkadas, a Gujrati gentleman of pluck and means. He is said to have had a mania for the Arya Samaj. Daressalam was before the last war German territory. I have brought with me a photo of a mixed school of girls and boys which this Arya Samajist zealot had started. At the time when Tanganyika passed into the hands of the British, he had to undergo a good deal of trouble because of certain adverse reports against him. Time, however, dispelled all doubts and he was allowed to proceed to India where a few years ago he died. The memory of this Arya pioneer is yet cherished with feelings of deep affection and esteem.

The Zanzibar Arya Samaj has today under its control, a reading room and a girl school and started in my presence last year a night school for Negroes and Indian artisans.

The Mombasa Arya Samaj was in a flourishing condition before the outbreak of the last war. Somehow the leading members of the Arya Samaj then fell under a shadow being suspected of fostering treason against the British Government. A few of them had to undego imprisonment as a preparation for execution, the paraphernalia of which was exhibited in public streets every day. Mr. B. R. Sharma on whom the sword of Damocles in this way hung is nowadays in Nairobi. He is an active member of the Arya Samaj there and is esteemed among his fellow-workers as possessing a wise head. He told me how he and his companions were without any fault jammed down, persecuted and at last acquitted and set at large. It required courage after this catastrophe to reopen the temple and own allegiance to its teachings. A small band of sincere believers has rallied round the banner of Dayananda again, and it may be hoped that old enthusiasm will again revive. The Arya Samaj at Kisumu is successfully managing a girls' school and only lately asked for the services of a permanent preacher and a mistress.

In Uganda only Jinja can boast of an Arya Samaj. But even there there is no temple. Lectures are held at Nanji Library called after the premier Seth in those parts, who is president of the Arya Samaj. The members appeared to be earnestly determined to establish a *mandir* in a year or two's time.

Kampala had once a Samaj, but for lack of men with religious zeal is now going without one. Smaller Samajes are running at Machakos, Londiani and Lumbwa in Kenya Colony and at Taboro in Tanganyika Territory.

There is scope for a few others in all these territories. Of educational work among the Indians the Arya Samaj has been the pioneer. As I have pointed out above most of the Samajes have girls' schools attached to them. Other communities, too, have of late opened their own schools. At present the Arya community is contemplating the establishment of a Gurukula. The cause has been made popular and funds are being collected. More remarkable than the number of the Arya Samajes

and their membership is their influence on the public life of the country. The vice of drinking goes hand in hand with meat-eating. It was in Africa that the truth of the opinion of a section of medical authorities, that meat diet requires for its digestion doses of liquor which in their turn militate against sexual sobriety, dawned upon me with emphasised clearness. I bless the Arya Samaj for having struck at the root of this threefold intemperance by prohibiting to its members the use of meat diet. Other religions are busy doing their work side by side with the Arya Samaj. And as I pointed out in a previous note, their activities are bearing useful fruit. None, however, appears to be in the least concerned about the moral condition of its followers.

Christianity is making rapid headway among the natives, and some colossal reforms among the latter, *e. g.*, the abolition of polygamy, stand to its credit. Those, however, who are already Christians, *viz.*, Europeans are in moral perversity leading all colonists. Little, if any, heed is paid to their moral lives by the church of which they from their birth have formed the flock. I have long pondered over the advantage of numerical superiority which the indifference shown by the church to the moral conduct of its members automatically brings. By being ethically rigid you keep out many who might otherwise worship in the same temple with you. You allow them to come but, by denying them all positions of eminence in the Samaj scare away some of the influential members of the community, nay, you sometimes make enemies of them. Christianity is widening its scope by its supreme non-chalance. So is Islam. Why make an exception of the Aryan church ? We appear to have decided to remain a limited community. My head reeled, when I contemplated the rapidly advancing fold of Christ's church, which today is, as it were, a henchman of European Governments. Could we not do the same service to India ? The position of henchman was one worthy of contempt and I readily took sides with morality.

Swaraj we must help but not as henchman of political workers. No Arya Samajist but has an innate love for his country and his country's freedom. Of every battle that is waged on behalf of India, the Arya Samajists are easily in the van. My observation in this behalf is only a repetition of that of so many others who have visited African shores. What sometimes pains politicians is that the Arya Samajist keeps the flag of his religion waving above that of his country. He at any rate is not willing to subordinate the cosmopolitanism of his church to the nationalism of his patriotic struggle.

Rightly or wrongly he will not compromise the moral dictates of the Vedas for the acquisition of political superiority even for himself by laxening his moral rigidity in accepting members for his Church. He stands, perhaps, in a minority but the minority is glorious. He alone is the custodian of temperance and morality in the 'dark continent.' He has imbued others with a spirit of freedom and self-sacrifice, so that political work has succeeded so far only in those places where the Arya Samaj has worked. To me nationality appears to be a common concern of the nationals of a country. A church by identifying itself with it will make matters complicated. It should stand for truth and piety. Even forlorn Arya Samajists living in the midst of jungles had built for themselves a reputation for sobriety and sexual chastity which appeared to reflect great credit on the movement of which they are exponents.

If all religions were to adopt this attitude, most of the political puzzles of India would vanish. As regards politics, the exhortation of every church to its members should be to become willing soldiers under the single banner of the country, while morality and spiritual welfare are fields where religions should exercise their undisputed suzerainity by being uncompromisingly hard on the members. Religion perverts its mission by sacrificing principles of belief and conduct for the sordid purpose of gaining numbers. It would infinitely gladden me if innumerable missions, under whatever

label or banner they please, should start for foreign lands, provided they have moral elevation of the people at heart. For thus they will help one another and aid automatically in making successful the errand of Arya Samaj itself.

CHAMUPATI.

RADHA—THE BARBER WOMAN

(S. P. KULYAR.)

"Radha died today and was buried in the Shia Cemetery. How sad it is!" So said my wife one day when I came back home after the day's toil.

I looked at her but kept silent. The words had gone deep into my heart—they smote me—I felt the pain and the reproach.—Shame and indignation choked me and no words I had for a reply.

A tragedy and a shame it is! And hundreds of such tragedies are being daily enacted all over India. Hinduism stands unmoved—unfeeling—unconcerned!

Radha was a *Hajamin*—a barber woman—and when quite young she lost her husband.

In a country where the women are kept in seclusion—in Parda as it is called—where men and women do not mix in society freely—the loss of the husband or of the wife is the loss of social life itself to the surviving party. It makes life so insipid and unbearable that few are able to face it with courage and determination. For the woman especially it is a blight—a desolation—a trial so severe that if fortune does not favour her with loving relations and easy circumstances, she falls an easy prey to the cruelty and wiles of a wicked world.

Radha was a simple girl—she loved life and its joys—she loved to laugh and to sing and to play—she was always cheerful and she made others happy who came her way—Though under the shadow of a great calamity, she knew

not that fate had decreed a tragic life for her. In the very heyday of her life—in the bloom of her youth she knew not how to stifle the joy that was in her.

Open and free in her ways she had made some friends—mostly young women—but a few young men also. Among the latter was a youth towards whom she seemed to have a greater attraction. Hindu society saw this and was shocked. Before she knew what her fault was she was pounced upon—banged,—drawn and quartered. The world of gossip and scandal had done its work and she lay bleeding—cast out and derided by her castemen.

Driven from home by an unfeeling society, she knew not where to turn for shelter. The youth for whom she suffered would not have her. He said he had never meant to take such a responsibility. He had never done her any wrong. He saw her fate, and slunk away—terrified and cured of his love sickness. In India a look, a glance, a shake of the hand, a touch of the body—all are crimes and sins—worthy of the highest punishment. And Radha was a castaway derelict.

A haven she found at last, in the home of a goldsmith—and she clung to him all his life—with devotion and love—till the man died some 15 years ago. Being a barber woman she knew something of the trade of her family—dressing and healing of wounds—cupping—and even lancing—and she was able to make her living by it. For odd jobs she was a useful woman to all her neighbours. For some years she continued to live in the family of her late man but latterly they separated and lived apart. She was, however, on visiting terms with some of her own castemen and with the relations of her lover.

But evil days again overtook her. Her sight was dimmed—her strength was failing her. And gossip once more ruined her. It got abroad that she had accepted a dish of food from the hands of a Muslim neighbour. Hinduism stood aghast—and ready to strike with its fang. She denied. It was in

vain. Hinduism, like Cæsar's wife, must be above suspicion. The stigma stuck to her. The Hindu world withdrew from her. She felt the sting but went on bravely—living by herself on the small earning she could still make. But her last illness broke her spirit. Perhaps she saw that it was idle to expect a refuge in Hinduism. Who would perform her last rites -who would be willing to carry her dead body 6 miles off to the burning ghat—or go across the river to give her a decent cremation? Men who regarded her as a pollution cannot do it.

So a few days before the final release came she decided—against all remonstrances—to seek refuge in an alien faith—which would at least give her a decent burial rather than run the risk of being unceremoniously thrown into the river by hired ones.

Hinduism is proud of its philosophy—the highest in the realm of speculations. But what are its services—its ministrations - in the life of flesh and blood we live—here below in this world of strife and struggle. Not only it has no brotherhood and no true charity but it scorns and tramples the poor and low—and even those who try to serve them. It takes delight and pride in persecuting its own adherents. Even for the dying and the dead it has no mercy. It leaves them to their fate—uncared for—unconsoled—uncomforted.

The South African Indians who had returned to India and landed in Calcutta refused to go into the interior for service or earning a livelihood,—asked they:—when we die who would cremate us? Mr. Andrews, with all his love for Hinduism, had no reply. Hinduism may be philosophy—it is not Religion. It is a shame and a curse and the sooner it goes, the better for those who have the misfortune to come into the world under its baneful shadow. I honour and bless the religion that gives refuge to the sick and the dying man—for on earth *there is nothing better than SERVICE to the sick, the afflicted, the poor and the dying.*

CONTEMPORARY THOUGHT REVIEWED.

PANTHEISM AND SUPERNATURALISM.

In *the Hibbert Journal* for April 1916 Edmond Holmes characterises the metaphysical creed of Christianity as Supernaturalism with which he contrasts what he calls the Pantheism of the Upanishads. The latter christening is both unhappy and inapt. The difficulty of Holmes lies in misunderstanding the teachings of the Upanishads. The attitude of the two creeds towards the condition and capability of souls has, however, been well brought out by him. He correctly analyses the effect of belief in the two doctrines on the morality of man. The following extracts from his writing may be found instructive:—

There are two things that man needs if he is to do his duty faithfully and well—guidance and strength. According to supernaturalism he receives these from the Church,—guidance in the form of defined doctrine and priestly supervision, strength in the form of supernatural grace, which is communicated to him through the sacramental system that Church controls. According to pantheism he receives them from himself,—guidance from the laws and master tendencies of his being, strength from the inward urge, subconscious at first, but gradually rising into consciousness, towards self-realisation, towards spiritual growth. Not from himself alone—for his environment counts for much in his life, and counts (if he wills it so) on balance for good—but primarily and ultimately from himself. The laws of his being and the urge towards growth come from God—from no supernatural deity, but from the God of Nature, "in whom we live and move and have our being." They are always at the service of man—an inexhaustible reservoir of guiding light and saving grace. Pantheism starts with the assumption that man is by nature the child of God and the inheritor of his kingdom, and therefore predestined to salvation, which is however a process, not a state. Supernaturalism starts with the assumption that

man is by nature the child of wrath and the enemy of God, and therefore, except for supernatural intervention, predestined to perdition. This difference between the two creeds is radical. Or rather it is abysmal. It is unfathomably deep. It governs the respective attitudes of supernaturalism and pantheism toward all the practical problems of life.

What provision do the two creeds respectively make for the practical conduct of life? Supernaturalism, as a philosophy, is dominated by the logic of Being, and therefore by the Law of Contradiction, the law of abrupt transition from state to counter-state. Pantheism, as a philosophy, is dominated by the logic of Becoming, and therefore by the Law of Polar Opposition, the law of transformation through gradual change. According to supernaturalism each of us is at any given moment in a state either of justification or of reprobation—of potential salvation or potential perdition; and the transition from state to counter-state is always instantaneous. According to pantheism each of us is at any given moment either advancing towards or receding from an inward ideal—his own ideal self. Supernaturalism cares nothing for the reaction of conduct on character. It admits that the conduct can build up habits; but it holds that habits, however slowly and laboriously they may have been built up, can be swept away in an instant and made as if they had never been, the good habits of a lifetime by a single lapse into mortal sin, the bad habits of a lifetime by an "infusion" of good habits as the result of a single application of supernatural grace. Pantheism attaches supreme importance to the reaction of conuct on character, for it holds that we become what we habitually do, that at every moment of our lives we are either making or marring ourselves.

For supernaturalism obedience, exact and unquestioning, is the first and last of virtues. But obedience is not in itself a virtue; the more exact and unquestioning it is, the less there is in it of moral worth; and if the motives of it are greed or fear or spiritual indolence, it may easily become a vice. For

pantheism the cardinal virtues are those that make for self-development—for self-control, self-sacrifice, self-transcendence: that provide for escape from self in the many directions in which escape from self is possible,—escape from the individual self into the life of the communal self, the life of social solidarity and service; escape from the lower self, with its sensual pleasures and material interests, into the life of the higher self, with its purer pleasures and larger interests; escape from the undeveloped self into the ever-expanding life of the ideal self.

The Motives of Action.

The ethical rules formed under the two creeds are literally the same, but the difference between the activity which the two creeds respectively call into action is fundamental.

It is in the appeal that pantheism and supernaturalism, as moralising agencies, respectively make to motives, that the contrast between them is greatest. Supernaturalism, with its fundamental distrust of human nature, has no choice but to appeal to selfish motives, to the fear of everlasting torment, to the desire for everlasting enjoyment, and ever-lasting rest. Pantheism, with its fundamental faith in human nature, has no choice but to appeal, in the last resort, to the creative instinct, to the desire for spiritual perfection; and this is of all motives the most unselfish.

The most unselfish and the most effective. In the ever-recurring moral conflict one has constant need of strength. The desire for spiritual perfection is in itself an unfailing source of strength. Pantheism works on principle with the grain of human nature, and it therefore allies itself with latent forces which are—potentially—of irresistible strength. Supernaturalism works on principle against the grain of human nature. It follows that the motives to which it appeals, the fear of external punishment, the hope of external reward, are as ineffective as they are selfish. That this is so is fully recognised by supernaturalism when it insists, as it

always does, that without supernatural grace, doled out to him by the Church, man can do no good work.

Heaven and Hell.

The discussion leads him naturally to the problem of retribution of human deeds. While the hell and heaven of Supernaturalism he discards, the room for spiritual development which the other scheme provides has his whole-hearted approval.

This leads me to speak of the schemes of rewards and punishments which supernaturalism and pantheism have respectively elaborated. The supernaturalistic scheme has two chief features. Its rewards and punishments are, as we have seen, external to the recipient, as wholly external to him as is a box of chocolates or a whipping to a good or a naughty child. And both the rewards and the punishments are disproportionate to the intrinsic merit of the recipient. In fact they bear no relation to it whatever. A life of abandoned wickedness may, through the instrumentality of the sacrament of penance, be followed by an eternity of happiness in heaven. A life of virtue, if broken by a single lapse into mortal sin, may, if through an accident the sinner dies unshriven, be followed by an eternity of torment in Hell. The presence or absence of a priest, when a man is on his deathbed, may make all the difference to the dying man between salvation and perdition. If a priest who has been sent for is taken suddenly ill, or is cut off from the deathbed by a sudden flood, one who might otherwise have gone to Heaven will, through a mischance for which he is in no way responsible, go to Hell. An infant who dies unbaptised will spend eternity in "limbus;" but if the rite of baptism has been fully performed he will be rewarded for the trouble of having been born by an eternity of bliss in heaven. Such a scheme of rewards and punishments, if judged by the standards which regulate the dealings of men with one another, is, to say the least, irrational, arbitrary and unjust.

The pantheistic scheme of rewards and punishments is simplicity itself. Virtue rewards the virtuous by promoting their spiritual growth, by helping them to escape from self Vice punishes the vicious by retarding their spiritual growth, by helping to imprison them in self. This scheme works automatically, and infallibly. The God of pantheism

"Knows not wrath nor pardon—utter true
His measures mete, his faultless balance weighs."

As men sow, they reap. Some of the sowing and some of the reaping are outward, for outward acts have outward as well as inward consequences; but in the main they are inward; they belong to that inner life of the soul in which the silent processes of growth are carried on.

And the scheme holds good for all eternity. The law of natural retribution never ceases to operate. what happens to a man when he dies? According to supernaturalism when this, man's one and only *life* (in the proper sense of the word) is over, the soul passes into one or other of two alternative *states*, and remains in that state for ever. It is true that the state of bliss may have to be entered through the ante-room of purgatory. But the duration of purgatory is temporal, where-as that of the Heaven to which it leads is eternal; and life in Heaven is not a process but an immutable state. Man's choice, then, lies between Heaven and Hell. But can we divide men into the good and the bad? In this life no two men are exactly alike as regards their antecedents, their circumstances or their natural endowments. And if in estimating their moral worth we could probably realise that there are as many degrees of moral worth as there are men. That being so, the injustice of an eschatology which knows of only one reward and one punishment—each everlasting—for all sorts and conditions of men, is too obvious to need demonstration.

Pantheism, like supernaturalism, believes in immortality, but it does not regard immortality as a supernatural gift. As we live by the grace of Nature, so we continue to live by

it when life on earth, or at any rate this life on earth, is over. And the after life, as pantheism conceives it, differs as widely from the after life of supernaturalism, as the logic of Becoming differs from the logic of Being, as a process differs from a state. To remain in a state of inactivity for ever, however pleasurable at first that state might be, would not be Heaven, but Hell. For energy is the breath of our being. To live is to energise. To cease to energise, if the cessation is final, is to die. Death may bring rest for a while; but the function of rest is to refresh the soul and prepare it for further activity. Pantheism looks forward to a succession of lives for the departed spirit, some of which may be lived again on earth, others on higher planes of being. And in each of these lives there will be work to be done.

NEW HEALTH SOCIETY.

W. Arbuthnot Lane has founded the New Health Society whose aim is to bring back misguided humanity to a natural regime of diet which may restore to it its lost health. We cull the following from *the Quarterly Review* for April 1926, in which a highly instructive article appears from his sober and sensible pen:—

While animals and primitive natives disregard fresh air to which we attach rightly very great importance, they are exceedingly conservative in the selection of their food. Most animals rigidly adhere to their customary diet. The most daintily fed cats will kill dirty rats, mice, and birds, and will eat them, fur, bones, feathers, and all. Civilised man is the only animal which readily throws to the winds ancient traditon with regard to food. Civilised man, in selecting his food, merely consults his palate, and he surrenders his critical intelligence to the persuasiveness of cooks, food manufacturers, and food manipulators of every kind. He does not take enough trouble about the food he eats.

We know quite well that the over-refined foods and the unhygienic ways of civilisation are disastrous. We should never

dream of raising horses on white bread, sugar, and cooked food, nor should we dream of increasing the strength of horses by feeding them on concentrated, strengthening food, while leaving them without exercise. The magnificent race of fleet horses of the present has been produced by plain, natural feeding, combined with hard physical work. We live on over-refined food, although we know that the kind of food we eat is inappropriate and is disastrous to our animals, and we add to it an abundance of salt, pepper, mustard, sauces, sugar, etc., which, also, we would not give to our animals, knowing that it would be harmful to them.

Besides, no animals, except a few depraved ones which have lost their natural instincts by a long association with man, will eat pungent pickles, sauces, etc., nor will they touch over-sweet food or hot food. A starving cat or dog will refuse milk, soup, or solid food at the extreme temperature at which we consume these habitually.

The doctrine that our food consists of protein, carbo-hydrate, fat, ash, and water was preached for a great many decades and became the guiding doctrine of civilised men all over the world. This doctrine was put to the proof by a distinguished chemist about 1912. He fed animals on chemically pure proteins, carbo-hydrates and fat with added ash and water, and discovered to his amazement that the unfortunate animals, instead of flourishing on this scientific diet, languished, and died very speedily. The theoretically excellent diet proved deadly.

As previously stated, food was found to contain protein, fat, and crabo-hydrate and a mineral residue generally called 'ash.' Analysis of this despised ash revealed the extraordinary fact that it contains a large number of minerals which, by way of the earth, the fodder plants and the animals living on them, reach men no matter whether men live on a vegetarian diet or on a meat diet. Moreover, it was found that the ash of the human body contains similar minerals, and that these minerals are indispensable to the human body as are the recently discovered vitamins.

Until recently bread, made from various grains, had been the staff of life. Bread in every form consisted of coarsely ground grains. With the assistance of modern machinery, millers and bakers produced white flour from which the outer skins and the germ had been removed. The outer skins of grain of every kind contain the precious vitamins and mineral substances which are indispensable elements in building up the body, and the germ is the egg of the plant. It contains the essence of life. The outer covering of the grain was removed because the public was supposed to favour bread of the greatest whiteness.

Biological chemists have experimented with wholemeal bread and white bread, and they have discovered that rats, mice, birds, and other laboratory animals live, flourish, and beget young when fed exclusively on whole-meal bread, milk, and water, but the same animals will die when fed on white bread. The moral is perfectly obvious to all.

The excretions of the human body are eliminated to a very large extent by way of the bowel. Cells are born, decline, and die, and the dead cells have to be got rid of. Now, stagnation in the bowel leads to purtefaction, and the absorption of poisonous matter into the body is followed by general malaise and numerous diseases which afflict the constipated over-civilised, and which are practically unknown among primitive races leading primitive lives. Among these diseases are appendicitis, diabetes, and cancer.

Every breeder of animals is aware of the supreme importance of strong and healthy teeth, and he encourages the production of healthy and strong teeth, jaws, throats, and the muscles around by supplying his animals with food which will give to their teeth the necessary exercise. Our manufactured food is producing a weak-jawed and almost toothless race, and the stagnation brought about in these structures leads to degeneration, decay, and the creation of poisons which are readily absorbed and which lead to rheumatoid arthritis, heart disease, and other afflictions which are almost unknown among primitive races.

DENTISTRY IN AYURVEDA.

In *the Journal of the Bombay Branch of the Royal Asiatic Society* appears an article full of scientific information about the medical efficiency of the Ayurvedic system. In the course of it the following observations on dentistry are specially noteworthy, as coming from the pen of one who is himself a dentist —

You will be agreeably surprised to know that dentistry in all its branches was well known to and practised by the old Hindu doctors. Searching into Ayurveda one finds that there is a whole chapter devoted to the mouth-cavity, wherein are described all the operations such as: (1) extractions by forceps, (2) extractions by elevator, (3) lancing of all gums, (4) removal of the Tartar, (5) fitting of the artificial dentures: that are known to the present-day Western dentistry. That dentistry must have existed then is certain, for even to-day we come across cases in wnich front teeth are decorated with gold or jewel studs by Indian jewellers. As a dental surgeon I appreciate the difficulty of drilling a through and through hole which-is required.for such decorations, without killing the nerve in these teeth; and yet thousands of teeth are with impunity perforated for this decoration. The work is so well done that any modern dentist can be proud of it. In Ayurveda one also finds a whole chapter on mouth-hygiene. Therein instructions are given for use of a tooth-brush (which in those days, as now among Hindus, mainly consisted Baphal and Lim or Nim twigs) and tooth-powders and tooth-pastes. The drugs recommended for those powders were tobacco, salt, burnt beetlenuts. In the chapter on Diatetics some very useful instructions are given as to the order of dishes that would be conducive to the health of the mouth-cavity and the general body. These instructions are "take soft viands first, hard and buteraccons food in the middle and liquids at the end of the meals. Similarly the sweets must be taken first, then the acid things and the bitter and pungent things the last of all." Why even to-day there is a custom in some pars of India, for example Broach, where people start

their meal with sweets. I am told that Bohras also do the same. In that chapter there is also enjoined that there should be no hurry over the meals, and the food must be well chewed and that the mouth must be cleaned from inside and out after each meal; and the food-particles must be picked out from between the teeth by tooth-picks. These instructions compare very favourably with those given by present day mouth-hygiene.

THE PROBLEM OE UNEMPLOYMENT IN INDIA.

(By Prof. S. N. Pherwani, M. A.)

1. *What is unemployment ?*

Philosophically unemployment means having no useful or enjoyable work suited to our capacities and training. Economically it means not getting the work for which you have trained yourself, or the work you desire at an 'acceptable or even a living wage. Progress of a country depends firstly upon educating every one to the best of his capacities, and secondly upon creating conditions that will afford the utmost to the highest capacities of each individial. Judged by these standards India is woefully backward, both in educating every one for the highest work of which he is capable, as well as affording him scope for a full time use of his best talent, and a rhythmic rotational use of his other capacities. Unemployment carefully understood would include such ideas as underemployment, *i. e.* employment for part of the working time, sub-employment, *i. e.* employment on works not suited to our highest and most trained capacities, as well as misemployment, *i. e.* working for life destruction instead of life promotion, or working at cross purposes thus mutually cancelling each other's energy. Look where you will, you will find the tragedy of undeveloped talent, the tragedy of quantitaive underemployment and qualitative subemployment, and ethical misemployment. And this is the real cause and consequence of our backwardness as a people.

2. *Kinds of unemployment.*

Unemployment is a social malady. It is at present acute among the educated or rather the literate, the vocal elements of society, hence the cry. But in vaster mass of rural India it is chronic, and in most cases the sufferers do not know that they are suffering from it. With the rich again, far from being considered a malady, it is considered a sign of distinction to have nothing to do, and to live easy-going lazy lives. It is well therefore to distinguish between the acute and chronic forms of this social disease, between its vaster and inarticulate rural form and its lesser but more articulate form among the literate city-dwellers. Then again it is best to bear in mind, not only the unemployed poor, but the unemployed rich, for were the rich to perform their proper function of directing the poor along remunerative lines of occupation, some of the unemployment would cease. A comprehensive classification of the unemployed, including in that term the underemployed, the subemployed, would thus embrace the rural and urban, the rich and poor, the literate and illiterate, the skilled and unskilled varieties of the unemployed.

3. *The causes of unemployment and their removal.*

What about the causes of these different kinds of unemployment? In the clear detection and elimination of the causes lies the remedy and the cure. Varied are the kinds of unemployed, and varied too are the causes. The causes may be classified as individual or social, religious or political, economic or educational, always remembering that all these are not strictly mutually exclusive, but interpenetrant and co-operant in a variety of ways.

Among the individual causes we may note, the preference of pleasure over duty, of conventional and convenient over inventive and difficult courses of life, the absence of ever necessary readjustment in this changing world. Individual causes also include physical, mental, moral and social

incapacity, whether innate, or acquired, or due to want of opportunities for development. The social causes include the perverted view of caste, want of diverse occupations for women of different capacities, traditional tramels, pernicious effect of certain customs and fashions which disregard the dignity of honest and honorable manual and technical labour.

Among religious causes we have the presence of an ignorant and parasitical priesthood, the respectful tolerance of widespread mendicancy, the taboo of even useful and necessary occupations, such as those dealing with hides, bones etc. Among the political causes foreign domination, colour and community preference, discriminating tariffs, monopolistic education, a huge military expenditure instead of an expanding educational and industrial budget, are among the pervasive ones.

Economists will tell us that our unemployment is due to want of industries. Rural unemployment will exist so long as there are no subsidiary cottage industries. Without power-industries much of our raw produce will afford transport and manufacturing and selling employment to outsiders intstead of Indians. Our industrial development is hampered on account of want of capital so easily attracted by cash certificates, government loans, and foreign banks, want of technical training, and want of efficient management. If cities, and corporations, and capitalisits, buy tools and technical training instead of manufactured products; they can afford plenty of training and employment to local labour. If instead of having so many motor cars we had power-industries, we might soon get as industrially advanced as other people. Juggling with currency and exchange has also kept us backward. But above all economists rightly put down shrinkage of market as the main cause of unemployment. The customer is the king, and when he transfers his favours from home commodities to foreign

wares, he affords employment abroad and keeps people unemployed at home. When the people with purchasing power, purchase motor cars instead of industrial plant, they thereby in many a case lessen the chances of industrial development and increased employment. When fine foreign fabrics are purchased and worn, the Indian millhand and the handloom weaver go out of employment to that extent. Finally the most potent cause of unemployment is a misadjusted, and inelastic form of education—education adjusted to narrow administrative ends, instead of one adjusted to local occupations and local and national needs. Where there is no technical, vocational, or industrial, or even widespread agricultural education worth the name, better ways of doing what needs to be done do not come into vogue, and even those willing to work find no suitable employment, for they have had no opportunities to acquire the necessary skill. If in every city and region the already existing occupations are listed, as also the occupational needs and possibilities and actual requirement of the region, unemployment is bound to decrease. If instead of building bungalows for selfish pleasure, our rich men had the vision to join and endow and start industrial and technical schools and colleges, or send out young men for training abroad, fresh avenues of employment would be opened up.

4. The ways to reduce unemployment.

Besides the general remedies suggested above, the first step to the reduction of unemployment city by city and region by region is to know exactly in every locality its extent and distribation. The Social Service Conference at Larkana passed a resolution requesting municipalities and local boards to maintain registers of the unemployed within their areas. The next step would be to call the local economists, publicists, merchants, and industrialists, to put their heads together to plan how the difficulty may be overcome. The purchaser has to be persuaded to purchase home-made

commodities. Institutions must arise for regular cultivation of technical skill. Industrial and occupational possibilities of every city and its surrounding villages have to be surveyed. The substitution of cheaper co-operative credit, both rural and urban, for usurious loans will in part ease the situation. Replacing capitalistic, and wastefully competitive methods by co-operative methods of production and distribution of goods will also be helpful.

5. Some further suggestions.

Specifically every city and region should try to train and employ all its able-bodied beggars. All *sadhus* in addition or as an alternative to doing teaching and preaching work should be trained to do agricultural and industrial hand labour, otherwise the community should not maintain them. Public opinion should disapprove and exert its pressure against the idle or extravagant rich, and approve, and show respect for those working of their own free will, for the uplift of the community, or endowing sound educational institutions. There is no single magic formula for the reduction of unemployment, but the efforts need to be carried along the several suggested lines of education of producers and purchasers, elimination of idlers and wasteful ways of spending individual and community resources of men and materials, capital and capacity, substitution of co-operative for capitalistic method of production, distribution and credit, of large scale economical units of industry instead of wasteful and inefficient units, organizing municipal, local board, panchyat, and charitable resources for the maximum welfare of citizens and countrymen. Serious systematic, and scientific work is required to overcome this widespread social malady of which we are just beginning to be conscious and against which there are feeble ineffective cries here and there.

INTERPRETATION OF THE VEDAS AND THE BIBLE.

IV.

(By Prof. Romesh Chandra Bannerji).

Take another religious practice of the middle ages *viz., pilgrimage.* Medieval Christian theologians justified this practice as one of the "satisfactions" to be performed for a sin committed. German princes and wealthy merchants made pilgrimages to the Holy Land (Jerusalem), visited the sacred places there and returned with numerous relics which they stored in favourite churches "other Germans went to Rome; Compostella in Spain and Einsiedelu in Switzerland were places of pilgrimage for middle-class and poor Germans (speaking of Germany for example.) And what a high degree of piety could be acquired by pilgrimage! A guide-book for pilgrims to Rome" describes the various shrines of Rome where pilgrims may win special gifts of grace by visiting and worshipping at them. Who goes to the Lateran Church and worships there has forgiveness of all sins..... .....The pilgrim who goes with good intention to the High Altar of St. Peter's Church, even if he has murdered his father or his mother is freed from all sin. The virtues of St. Croce seem to have been rated even higher. If a man leaves his house with the intention of going to the Shrine, even if he die by the way, all his sins are forgiven him; and if he visits the Church he wins a thousand years' relief from the Purgatory" (Lindsay vol I P. 131.)

And pilgrimage could be performed by proxy even! "In the last decades of the fifteenth century there arose a body of men and women who might be called professional pilgrims and who were continually on the road

between Germany and Spain. A pilgrimage was one of the earliest so-called "satisfactions" which might be done vicariously and the Brethren of St. James made the pilgrimage regularly, either on behalf of themselves or of others." (Do. Do P. 134.) There were men who had been sent on a pilgrimage "as an ecclesiastical punishment for their sins." There were "cases of criminals who had committed murder or theft or other serious crimes—who were sent to Santiago as a punishment" (*Ibid.*.)

Take again the practice of begging. In pre-Reformation days, "the lessons of the Church included the thought that begging was a Christian virtue; while the idea that because charity is taught by the law of Christ, its exercise must be everywhere superintended by ecclesiastics was elevated to a definite principle of action, if not to something directly commanded by the law of God. The Reformation protested against these two ideas." (Lindsay vol I. P. 142.)

"The very fact of begging seemed to raise those who shared in it to the level of members of a religious association. St. Francis, the imitator of Christ had taught his followers to beg and this great example sanctified the practice." Begging seemed to have become a nuisance to laymen, so that Satirists portrayed 'the mendicant monk with his sack into which he seemed able to stuff everything honey and spice, nutmegs, pepper and preserved ginger, cabbage and eggs, poultry, fish and new clothes, milk, butter and cheese; Cheese especially and of all kinds" the extreme love of the monk for cheese led him to be called "the cheese hunter." "On their heels tramped a host of semi-ecclesiastical beggars..... men who carried relics about for the charitable to kiss— some straw from the manger of Bethlehem or a feather

from the wing of the angel Gabriel ; the Brethren of St. James who performed continual and vicarious pilgrimages to Compostella and sometimes robbed and murdered on the road" (*Ibid* P. 142-143.)

It seems the medieval Christian was on a par with the modern Pauranic Hindus in many respects specially in point of saint and relic worship and pilgrimage. The modern Reformed Christian will denounce Saint-worship religious mendicancy and pilgrimage and will proudly maintain that according to his interpretation of the Holy Scripture (which, to him is the only true interpretation) these evil practices are not sanctioned by Christianity. He has outgrown the evils of the middle ages ; but he is ready to prescribe similar evils and spurious medieval interpretations of the Vedas in our case !

In concluding the subject of superstitious religious practices of the mediæval Christians, we cannot but once look at the humorous side of the picture—although there is enough humour in the examples given above. The priests of the middle ages entertained their Christian disciples by scenic display of the life and sufferings of Christ as well as of other incidents described in the Bible. Fearing that "the continuous presentation of grave and lofty scenes and sentiments might weary their audiences, they mixed them with lighter ones, which frequently degenerated into buffoonery and worse. The sacred and severe pathos of the Passion was interlarded with coarse jokes about the devil and the most solemn conceptions were profaned. These mysteries (the scenic and dramatic performances) were generally performed in the great Churches and the buildings dedicated to sacred things witnessed scenes of the coarsest humour to the detriment of all religious feeling.....

Sacred histories and customs coming down from a primitive heathenism were mixed together and the people lost the sense of sacredness which ought to attach itself to the former. Feast of the Ass, to mention one, was supposed to commemorate the Flight to Egypt. A beautiful girl, holding a child in her lap was seated on an ass decked with splendid trappings of gold cloth and was led in procession by the clergy through the principal streets of the town to the parish Church. The girl on her ass was conducted into the Church and placed near the high altar, and the Mass and other services were each conducted by the whole congregation braying. There is indeed an old Mss. extant with a rubric which orders the priest to bray thrice on elevating the Host." (Lindsay Vol I, p. 120).

Our object in making these long excerpts is to show that the position of European Vedic scholars who speak of the Vedic religion in terms of Sayana and Mahidhara think that the commentaries of the latter are the only key to a knowledge of the Vedas, is inconsistent with their attitude towards their own Holy Scriptues *viz.* the Bible. We have shown, by a few illustrations that the Protestant interpretation of the Bible is different from that of the Catholics, and that some mediæval Christian practices at least were denounced by the former as opposed to the Christian Scriptures, that interpretations of the Bible were progressively rational (from the Protestant standpoint at least) and that these interpretations were alleged to clarify and purify the current corrupt Christianity until this religion has been restored so far as possible to its pristine purity.

Taking the English Bible for example, we see that all previous English versions have been, roughly sreaking,

rejected in favour of the latest version, and that this version is alleged to be the nearest approach to the original Scriptures. The Church of England is a State Church protected and nourished by the immense resources of the State, backed by the English people. It was easy for this State Church to mobilise the whole intellectual and pecuniary forces of the land to carry out Biblical researches in order to find out the true and correct text of the Bible and to give a correct rendering of it. The Church of England had a mint of money behind it, a host of learned divines could be engaged to do the work and this important reform was done without any hindrance, without any opposition, without the least fear of persecution. Religion was supposed to have been rescued from an abyss of error, superstition and bigotry—and it took about three centuries, from the beginning of the 17th to the end of the 19th century (though Biblical researches are still going on) to carry out this reform in religion and correction of scriptural interpretation. In India too, the Holy Vedas were for centuries steeped in the black sea of misinterpretation which found expression in the superstitious practices of the Hindus. In India too, there has been an attempt to free the land of the Aryas from the mass of error and vice which pass for religion. This stupendous effort to restore the purity and re-proclaim the truth of the Holy Vedas, which are Scriptures of 2½ crores of men, has been made, not by the State, but by a single superman. The State did not assist him, people at large who are stick tenaciously to their evil practices and their wrong notions of the Vedas opposed him and persecuted him. But he never faltered, never hesitated. He at last found a few followers who are pledged to keep

burning his torch of true Vedic lore. For reformed Europe there were Calvin, Luther, Zwingly and others, for India there is one Dayananda, who contained in him the fire of all the European reformers. For the Protestant European who dabbles in the Vedas, to denounce Dayananda would be the same thing as to disown his Luther, and Calvin, his Tyndal and Coverdale. If these European reformers were right in interpreting the Bible in a better way and calling their reading of the Scripture the correct reading nearest to the original Scripture, can Dayananda be wrong in doing the same thing in India? The European Vedic Scholar, if he is Protestant at least, is bound in fairness and justice to give a respectful ear to Dayananda when he discusses the Vedas and the Vedic religion.

EDITORIAL REFLECTIONS.

THE ANDHRA UNIVERSITY.

The Andhra University has just been launched into existence amidst a flourish of trumpets. It is believed to be the first official University which is pledged to assign to the vernaculars of the country the position which is lawfully and legitimately theirs. The vernaculars of India cannot, however, be developed without the aid of Sanskrit which is the fountain-head of inspiration and spring-head of thought so far as they are concerned. Sanskrit is much more closely related to the development of modern Indian cultural renaissance than Latin and Greek are to the growth of European literature, for the tradition represented by the latter and the philosophy of life underlying them are not acknowledged to be the tradition and philosophy by which the modern European would swear, while the theological and philosophical lore pre-

served by Sanskrit still shape and guide the thought and life of millions of India's children. This being the case no vernacular can develop without the aid of Sanskrit. It was therefore, with a feeling of intense pain that we read the following in the *Janima-Bhumi*:—

Mr. C. R. Reddy, the Vice-Chancellor, is perhaps the best man that could have been selected for the place. He does not possess the inspiring character which his elder and contemporary, Sir R. Venkata Ratman is widely known for. But Mr. Reddi is young in years, susceptible to new ideas, not a fossilized product of by-gone ages, has touch with the modern currents of life and from the standpoint of culture alone, can easily hold his own against any one else in the Andhradesa. He has in addition a deep and abiding love of Telugu, his mother tongue, and though he would speak in English where Telugu should have been the vehicle of thought, his regard for the language of the home is high, even as his knowledge of it and attainments in it are praiseworthy. But the Vice-Chancellor has poor regard for Sanskrit,—the fountain source of Indian culture and does not conceal his irreverence for it. A small margin must be left for the communal bias in these days when non-Brahman scholars cannot conceal their contempt for what they regard as an instrument of Brahman domination and self-importance. For our part we have felt more inspired by the first few sweet sentences of the Prochancellor's concluding speech than the reasoned and lengthy observations of the Vice-Chancellor, The latter has spoken doubtless under restraint, taking particular care to avoid the suspicion that the "new louse is biting up the scale."

What a pity that a University which claims to be "national" should be presided over by a scholar who is so much under fereign influence that he does not know the elementary fact that Bali, Vibhishan and Rama owned the same culture and that Mabidhar, Kakshivan and Kavish Ailusha, the so-called Non-Brahmanas had as much share in building up the sacred literature of Ancient India

as Vishwamittra, Vasishtha and other so-called Brahmanas. We use the word "so-called" for it is clear even to the veriest sciolist in ancient culture that the word "Brahman and Non-Brahman" rather represent differences in the degree of education and renunciation than in race and birth. If Mr. Reddy would only take the trouble of studying Principal Iyengar's "Age of the Mantras," he would be disabused of false cultural and ethnological theories with which not altogether disinterested foreign theorists have stuffed his capacious but not selective brain.

MUSLIM MENTALITY.

An esteemed contemporary draws the following accurate though pitiable picture of Indian Muslim mentality:—

With the return of the Hedjaz deputation from a visit to the Holy places, it must have become apparent to the Muslim friends of India how every adventurer is not a Defender of the Faith and Protector of Religion. Ibn Saud, the leader of Wahabis was hailed by us in India as an avatar of the Paigambar, come down on earth once more to resuscitate and purify the teachings of the Prophet. But under his very nose the Holy Places have been left in a filthy condition and unspeakable horrors are come to be associated with the very tombs of the great men that departed The fact is that the Indian Muslim community has been misled time after time by the adventurous exploits of hero after hero. First it was Kemal Pasha with his title of Khazi—the destroyer of the Infidels, that fascinated the Mussalmans of India, but soon it was discovered that the Khazi destroyed not the Infidels but the faithful,—yea, the Head of the Faithful, the Khalif himself. Thus a world movement like the Khilaphat found its bottom knocked out of it. Likewise Ibn Saud captivated the imagination of Mussalman India which still continues to lisp the smoothing words—the liberation of the Jazirut-ul-Arab,

from the control of non-Muslim hands. The Non-Muslim control had been checked but the Muslim control that found itself duly installed in its place has turned out to be worse than useless. We can contemplate the desecration and ruin of our holy places under the vandalism of Aliens, but to be confronted with these under the rule of our men is tragic beyond description.

ORIENTAL SCHOLARSHIP.

The "Orientalists" of the occident have always vied with one another in playing ducks and drakes with the literature and traditions of the Indian people and have produced a crop of gratuitous assumptions and general statements unsupported by data of any sort which they misname theories and hypotheses that would excite indignation if they were not so utterly ludicrous. One scholar jumps to the conclusion that because "Sita" means also the "plough" and Balram has been called हलभृत् in the *Mahabharata*, therefore the conquests of Rama of the *Ramayana* in the Deccan only allegorically represent the attempts of the Aryans to introduce agriculture in the Deccan. It does not disturb the equanimity of these scholars to know that Balram and Rama had a different parentage, that while Rama's wife was Sita, and he has nowhere been called the weilder of the plough, Sita which etymologically means a plough does not figure at all in a relation of the exploits of Balram. And yet on this pure life basis has been built up the magnificent theory that the Ramayana relates events which were, as regards thet ime of happening, posterior to events that the Mahabharata records. The Ramayana, we are further told, speaks of the colonisation of the Deccan and, must, therefore, have been composed at a later date. What matters it if in the Mahabharata we read of the well-established Aryan kingdoms of the South, what

matters it if representatives from these kingdoms attended the Darbar of Yudhishthira. All this would have mattered if it had been at all necessary to make a careful study of *facts* before formulating theories. If racial bias and pigment prejudice are to take the place of an impartial marshalling of facts, what matters it if the latter are twisted and tortured with facility ignored with absolute, aplomb or even invented with fatal irresponsibility. These occidental "Orientalists" have now a number of faithful disciples in India itself. Here is a specimen of indigenous "research" on these lines :—

"He says that Parsis were Aryans though in the Rigveda they are called Dusus or Dasyus. Sayanacharya and Mahidhara, whom he has himself quoted, describe them as robbers and Asuras that is "as a non-Aryan race."

It does not at all intellectually incommode the writer that Sayana and Mahidhara did not believe in ethnological differences between the Aryas and the Dasyus, that in the Vedic literature there is no warrant for this unwarranted theory and that the Asuras are spoken of as sons of Vishvamia in the Brahmanas. A tissue of unproved assumptions and untenable generalisations have been taken as hypotheses and it is sought to demolish well-authenticated theories with the help thereof. This is the right "orientalist" spirit in which white occidentals and their brown disciples approach vital cultural and ethnological problems.

CHARMING NAIVETE.

Here is the concluding paragraph of a work by Sir Charles Lucas K. C. B., K. C. M. G., entitled "The Partition of Africa."

"The right view of Africa and Africans is not to regret that Europeans came in, but to deplore that having come in,

they were guilty of so many abuses instead of shouldering their rightful job, which is to be the trustees of the black men until *in some distant future, (if ever,) the black men have become able to stand by themselves.*"

So Sir Charles holds for the African races the prospect of perpetual wardship! How kind of him! And why is trusteeship the rightful job for the whites. What would be the feelings of Sir Charles if the Japanese were to propose to constitute themselves perpetual trustees of his people! Would he not ask them as to the moral and legal basis of the monstrous claim. May not the Africans put the same question to their white self-constituted trustees? They may not, for the reply to the question will be delivered by means of the issue of sulphureous discharges and roars of machine guns. Is "right" then, coincident with 'might," "exploitation" with "trusteeship" and the rightful job of the wolf with the interests of the sheep. Sir Charles is right in putting 'if ever" in brackets while speaking of theoretical possibilities of the black coming into their own, for in a previous page he gives the history of the progressive realization on the part of the white trustees of the rights of their black wards.

"A reference to the report of the South African Native Affairs Commission, of which Sir Godfrey Lagden was chairman, and which was published in 1905, shows that the commission recommended the admission of natives to Parliament, such natives to be elected by native votes alone. This is the principle which has proved so successful in New Zealand, *the native members being only a very small minority*, but the Union Act of 1909 confines membership of the Union Parliament to British subjects of European descent. Before the Act, in the Legislature of the Cape Colony, natives, if otherwise qualified, were not debarred from a seat because of colour, *though as a matter of fact they never sat; now they are*

definitely debarred from sitting, though not in this particular province of the Union from voting. *Thus with more democracy for the white man the native cause has politically gone backward not forward.*"

The italics are ours. Comment upon this would spoil the sense of delicious enjoyment of "subornation of the understanding" masquerading as benevolent solicitude for the natives."

NEHRU-LAJPATRAI CONTROVERSY.

When Lala Lajpat Rai bewildered still more his already bewildered admirers by supporting the Swarajist resolution at Cawnpore after denouncing the methods of the Swarajist policy in a spirit of sweet reasonableness in the columns of the "People" and filled their minds with trepidation by becoming the Deputy Leader of the Swarajist party in the Assembly, a psycho-analyst who had subjected the characters of both the dogmatic and shrewd Pandit and the ever doubting and the gullible Lala to a searching analysis, whispered into the ears of his set that this alliance, which was based neither on inclination nor on a sense of mutual benefit but upon readiness to exploit on one side and willingness to try conclusions with the exploiter with intent to share the laurels and disclaim the disgrace on the other, would not last long. But even the long-sighted psychic expert with his telescopic vision could not foresee that the non-judicial separation would be so melodramatic and would provide so much copy for the yellow journals and such a magnificent treat to Anglo-India. The upshot of the correspondence between Pandit Nehru and his late Deputy is that the Lala professes to have learnt by experience what he had always known and the Pandit affects to be surprised at what he had always felt was coming

and could be postponed but not averted. This of the leaders. Now a word as regards the led. They feel, naturally enough, that it is deuced good luck to have leaders who can find time to lead them while unceasingly engaged in a game of Blind Man's Buff among themselves. Their only regret is that the Lala would not care to cultivate the habit of decision and the Pandit would not realize that he is a bit too clever.

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